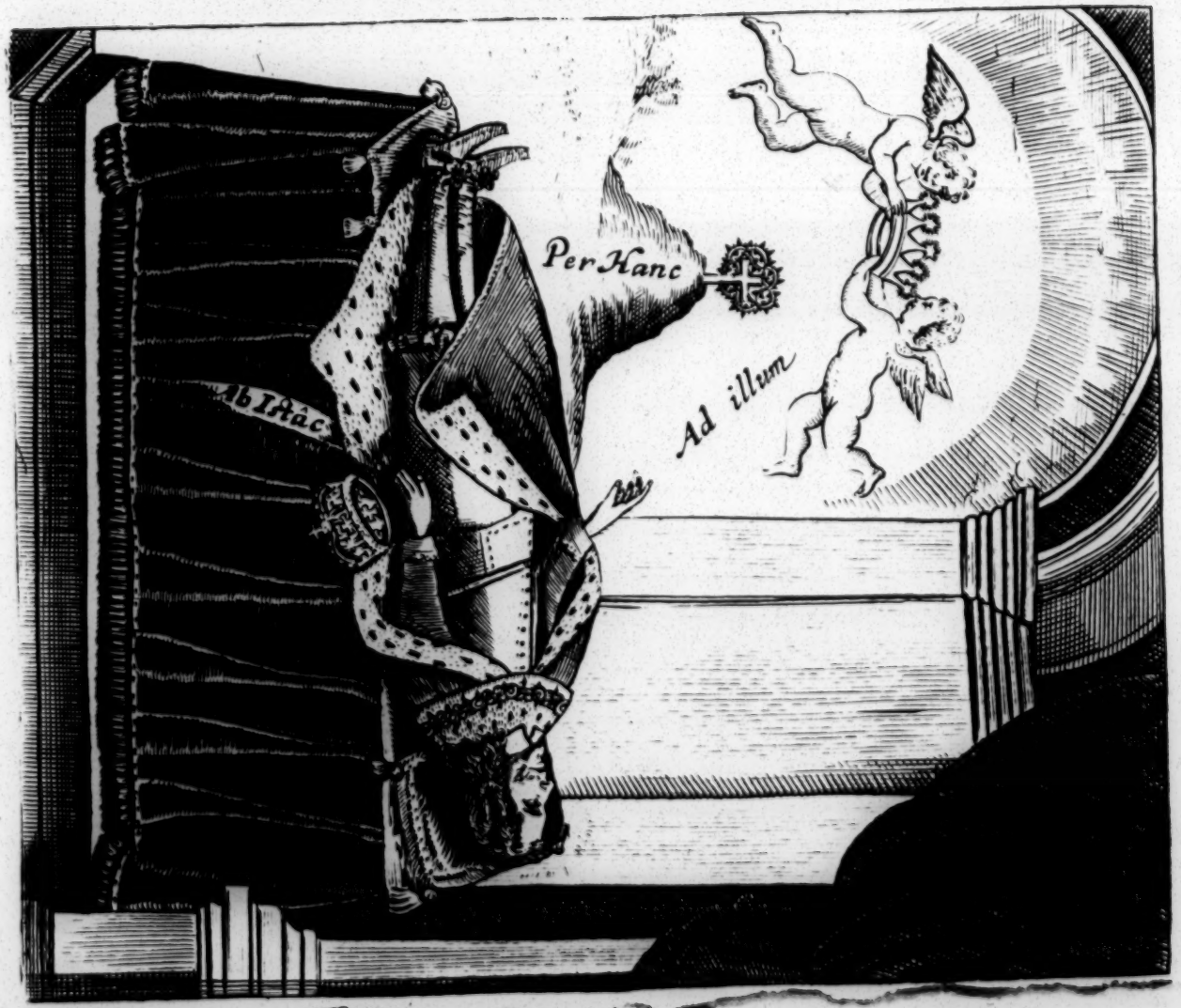
Per Hanc
Ad illum
Ab Hac

THE SVBJECTS SORROW: OR, LAMENTATIONS *Upon the Death of Britains* Josiah KING *CHARLS*,

Most unjustly and cruelly *put to Death* by His owne People, before His Royall Palace *White-Hall*, *January* the 30. 1648.

Expressed in a Sermon *upon* Lam. 4. 20.

Wherein the Divine and Royall Prerogatives, Personall Virtues, and Theologicall Graces of His late Majesty are briefly delivered:

AND

That *His Majesty* was taken away in Gods mercy unto Himselfe, and for the certaine punishment of these Kingdomes, *From the Parallel is clearly proved.*

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2 Chron. 35. 24.

And all Iudah *and* Ierusalem *mourned for* Josiah.

Isaiah 57. 1.

The righteous perisheth and no man layeth it to heart, and mercifull men are taken away, none considering that the righteous is taken away from the evill to come.

Euseb. Pamph. vit. Const m. l. 4. c. 57.

Jure sane hunc Honorem adoptus est, ut Dei Voluntate, quod eo morte sepultum est, tamen apud homines regnaret.

London, Printed in the Year, 16 23.

Ad Lectorem.

Scire Cupis Caroli *fuerit quæ vita Monarchæ*
Britanniarum, & Fata tanti Principis?
Barbariesq; Reformatorum quanta novorum
Vim, ſanctitatem jactitant qui propriam?
Utraq; depingit verbis hæc Concio ſanis,
Nervoſa verè & Orthodoxa Concio.
Dogmata ſacra ſuum ad ſenſum non torquet hic Author,
Quod nunc dierum factitant Sectarii.
Nullus in hoc ſcripto ſit Lesbya regula Textus,
Interpretata at candidè ſunt omnia.
Inclyte non unquam Populo defende Brittanno
Princeps ſatis; quâ donem ego Te Laureâ?
Carmine quo decorem? Pietas tua quanta refulſit,
Et ſumma vitæ in omnibus Prudentia?
Juſtitiam an memorem? Populum hæc manavit in omnem
(A fonte tanquam) pectore ex tuo tuum.
Quid referam, tua quæ fuerit Clementia? Nunquam
Ad gratiam Te promptior quis extitit.
Mira fuit (totum per vitæ cognita curſum)
Tua, Rex, utrâque in ſorte Temperantia.
Rebus at in duris fuerit Patientia quanta,
Tua Fortitudo Teſtis eſt Locuples ſatis.
Virtutum hoc agmen tua nunquam fluxa coronat
Fundata verbo ſemper in ſacro Fides.
Hanc neque ventorum rabies, nec fluctus aquarum
Dimovit, at loco in ſuo, ut rupes, ſtetit.
Perfida gens, ingrata, injuſta, & barbara, Regem
Talemne vos rapti furore occiditis?
Veſtrum erat hunc potius ſervâſſe; at Gratia vobis
Procul exulabat invidis tam cœlica.

Ad Lectorem.

Scire Cupis Caroli *fuerit quæ vita Monarchæ*
Britanniarum, & Fata tanti Principis?
Barbariesq; Reformatorum quanta novorum
Vin', sanctitatem jactitant qui propriam?
Utraq; depingit verbis hæc Concio sanis,
Nervosa verè & Orthodoxa Concio.
Dogmata sacra suum ad sensum non torquet hic Author,
Quod nunc dierum factitant Sectarii.
Nullus in hoc scripto sit Lesbya regula Textus,
Interpretata at candidè sunt omnia.
Inclyte non unquam Populo defende Brittanno
Princeps satis; quâ donem ego Te Laureâ?
Carmine quo decorem? Pietas tua quanta refulsit,
Et summa vitæ in omnibus Prudentia?
Justitiam an memorem? Populum hæc manavit in omnem
(A fonte tanquam) pectore ex tuo tuum.
Quid referam, tua quæ fuerit Clementia? Nunquam
Ad gratiam Te promptior quis extitit.
Mira fuit (totum per vitæ cognita cursum)
Tua, Rex, utrâque in sorte Temperantia.
Rebus at in duris fuerit Patientia quanta,
Tua Fortitudo Testis est Locuples satis.
Virtutum hoc agmen tua nunquam fluxa coronat
Fundata verbo semper in sacro Fides.
Hanc neque ventorum rabies, nec fluctus aquarum
Dimovit, at loco in suo, ut rupes, stetit.
Perfida gens, ingrata, injusta, & barbara, Regem
Talemne vos rapti furore occiditis?
Vestrum erat hunc potius servâsse; at Gratia vobis
Procul exulabat invidis tam cœlica.

Sacra nihil Regis movit vos unctio? Christum
Domini, truces sic tangitisq; & angitis?
Prok scelus infandum! tantum obtruncando Monarcham,
Fracta fide sic gloriosum redditis?
Gens perjura, invisa bonis, exosaq; Divis,
Facinus sceletum hoc puniet vindex Deus.
Carolus *interea Legumq; & Religionis*
Assertor, ut quis usquam, præstrenuus,
Jure Pater Patriæ dictus, per secula vivet
Frendente quovis Dæmone, et si mortuus.
Pro Grege, Lege, Fide, et pro Libertate Britannâ
Rex obtulit semet securi Carolus.
Audite hoc Gentes, quotquot Sol conspicit, omnes,
Atq; audientes protinus stupescite.
Huic simile exemplar, ne totus porrigit orbis,
At si parallelum sit usquam, edicite.

To

Brow, Robert

To the Reader.

OF Britaines mighty Monarch, *Charls*, to know
What was the Life and Death, contendeſt thou?
How great our *New Reformers* cruelty,
Who crake ſo much of their owne purity?
This truely orthodox and pithy piece,
In ſound and wholſome words proclaims both theſe:
Whoſe author, Scripture to his own falſe ſence
Wreſts not, as Sect'riſts doe, with impudence.
By *Lesbian Rule* no text is framed here;
All things expounded candidly appear.
O Prince, by Britaines ne're enough bewail'd!
To thee what Laurell dear enough to yeild?
What verſe befits thy praiſe? how glorious was
Thy *Piety*? no whit thy *Prudence* leſſe.
Thy *Juſtice* ſhall I mention? from thy Breſt,
As from the Source, througout the Land expreſt.
Shall I record thy *Clemency*? then whom
Not a more gracious Prince in Chriſtendom
Through thy whole life, O King! thy *Moderation*
In Weale and Woe, was all Mens admiration.
In trouble too, how great thy *Patience*,
Thy *Courage* gave us full experience.
To crowne this Troop of Virtues, thy firme *Faith*
On Gods word ever ſtaid, became the wreath.
This, neither VVinds nor VVaters rage er'e ſhook,
But kept his ground, unmoved as a Rock.
Unjuſt, unthankfull, barbarous, trayterous things!
Deſtroy ye thus in rage the beſt of Kings?
You ought to have preſerv'd him rather; but
Envie that Grace out of your mind had ſhut.

Aug. de ver. D. ſer. 23.

His *Sacred Unction* ſlight you? fiercely bent
Thus *Gods Anointed* touch you, thus torment?
Monſtrous! ſo great a Monarch thus make you
By Murder glorious? ſo againſt your Vow?
A Perjur'd Crew! the Good and Godlies hate:
Gods vengeance ſure muſt fall on ſuch mens pate.
Mean time, the ſtout Aſſertor of the Laws,
Religion too, as found in any place,
The Father of his Country, *CHARLS*, though ſlaine,
Let Devils doe their worſt ſhall ever reigne.
For Britiſh *Flock*, *Faith*, *Laws* and *Liberties*,
King *CHARLS* became a willing ſacrifice.
Hear this all Nations, whom bright *Phœbus* views;
And hearing ſtand amazed at the newes.
The world hereof affords no Parallel;
Or if it doth, pray where? ſtand forth, and tell.

Lam.

Brown, Robert

Lament. 4. 20.

The breath of our Noſtrils, the Anointed of the Lord was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.

PUblique Calamities charge every man with a rate of ſorrow proportionable unto the tenure of his underſtanding, put him upon a ſerious Enquiry of the Cauſes and Conſequences of them, and exact from him a diligent proviſion of means to ſtop, or divert them: Calamity, like the *floud*, is now *lifted* up above *our Earth*, and hath almoſt covered the *higheſt Hils* of our temporall felicity; could our ſorrow ſwell as high as that, the ſence of our preſent, and impending miſeries would drowne us; if we ſearch into the *Cauſes* of them, we ſhall find thoſe in our ſelves, [*our ſinnes*] their ſad *Conſequences* are by ſo much, the ſuperabounding matter of our juſt feare, by how much they go beyond our knowledge; nay, even conjecture, and all our power to prevent them: ſuch is the inundation of miſeries now prevailing over the three Kingdomes: Would you ſee the *head* of theſe drowning *Cataracts*? this Text will make the diſcovery unto you, *The breath of our Noſtrils, the Anointed of the Lord was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.*

The words are the groundwork, and foundation, on which the Prophet *Jeremiah* raiſed the whole ſorrowfull ſtructure of his *Lamentations*, compoſed on the mournfull Obſequies of the beſt of the Kings of *Judah*, *Joſiah*, (hurried away by a violent and (unto all but himſelf) untimely death) made a mourning Ordinance for *Iſrael*, and enjoyned as the ſignall expreſſion of grief, and deep ſence of the future, numerous, and unavi

2 Chro. ... *Aug. de verb. D. ſer.* 23.

Calamities would by his death befall them; *Judah's* ſins having provoked God unto ſo ſpeedy execution of thoſe Judgements formerly denounced againſt them; that they might not longer plead the priviledges of their Princes piety to reprieve their puniſhments, God removes this *remota* unto his juſtice (their good King) from them; that he might *bring upon them the fierceneſſe of his great wrath*, he plucks down their *hedge and fence*, their devout Prince from them, that he might ruſh in upon them by unexpected judgements to deſtroy them: there lies not among all the files of ſacred Records an evidence of ſo exemplary and Princely piety, as King *Joſiah*, *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to all the Law of Moſes, neither after him aroſe there any like him*; yet the ſins of his people drew upon him a violent death acknowledged worthy of a longer life; the peoples ſins put the religious and deſerving Prince into the toyls of his Perſecutours, they hunt after his precious life, and he *fals into their pits*.

King. 23. 25, 26, 27.

am 2.6.

He who ſtood in the *Gap to hinder the way of the deſtroyer*, that bulwark that ſtood betwixt them, and the furious batteries of Gods wrath, was now torn down; juſt cauſe then had the Prophet to fear the ſharp aſſaults of Gods judgments, ready to ſtorm the Kingdom of *Judah*, and to break out into this dolorous *Lamentation* (as pointing at the ſpring and ſource of their ſorrows and calamities) *The breath of our Noſtrils*, &c.

How is the happineſſe of a Kingdom twiſted with the welfare of a religious King? How cloſe doth the ruine of a people follow the loſſe of a pious Prince? A good King is a Rampire and ſecurity unto his Kingdome, that being ſlighted, the deſtruction thereof is an eaſie undertaking; yet who ſo apt to ſap and undermine theſe their own fortifications, as the people themſelves?

——*fœlices nimiùm bona ſi ſua norint*,

Sufficiently happy, if they knew the things which belonged unto their welfare; Sufficiently happy, if they were not ſo induſtrious to [illegible]e themſelves unhappy; *Joſiah* was the beſt of Princes, yet by [illegible]ns of his people, puſhed into the fatall pits of his Adver- and his fall proves the utter deſtruction and downfall of the

the people themſelves; this Conſideration makes them mourn for their deceaſed King, weep Elegies and lament thus, *The breath of our Noſtrils*, &c.

A ſpreading and thick Cloud, whence laſting ſhowrs of tears might continually deſcend, *That the breath*, &c.

The words (not to torture them) offer unto us two things:

Firſt, Gods Letters Patents of the Royal Prerogatives, and beneficial priviledges granted unto King *Joſiah*, and that in theſe three eminent and ſignificant expreſſions: 1. *He was the breath of their noſtrils*. 2. *The Anointed of the Lord*. 3. *Of whom they ſaid, Under the ſhadow of his wings they ſhall live among the Heathen*.

Secondly, There is the nulling of theſe Letters Patents of *Joſiah*, *He was taken in their pits*, God by a violent death reverſed them.

The Prophet and people of *Iudah* well knew the ſacred and royal prerogatives of their deceaſed King, yet acknowledge theſe glorious priviledges taken away by his death for their puniſhment.

The breath of our noſtrils: an high and emphatique expreſſion, borrowed from the chief and choiſeſt work of the Creation, *Man, whom when God formed out of the duſt of the earth, he breathed into his noſtrils the breath of life, and he became a living ſoul*; Gen. 2. 7. Thus contriving within this trunk of duſt and clay, the inimitable ability of his own Deity, and from him is this ſignificant and effective operation, in an inferiour and remiſſe degree attributed unto his Vicegerent King *Joſiah*; that as in the natural body, life and all the animal faculties, and principles of Action, owe their Original unto the infuſion of Gods breath, the Soul: So a Man; a Subject conſidered in a politique reſpect, hath the life of his Civil Conſtitution from the King; and as the rational faculties planted in the Underſtanding, Memory and Will, are from the Soul: So the religious actions of men referre their growth unto the Prince: in which reſpects, is it, that the *King* is tearmed, λειτουργὸς, *The Miniſter of God*: an Auguſt denomination, implying him the chief Officer for the exerciſe of ſacred Juriſdiction, great in regard both of the Authour thereof, God, and the ins thereof, Mans good. This royal Juriſdiction conſiſting in moſt: giſlative, and executive power of *Kings*, to make and the

Rom. 13. 4.

Cu..ſab. Exc. 16.

..m ..s ſupereminet, Aug. de verb. D. ſer. 23.

Laws, for regulating the actions of men as well in the outward and religious worſhip of God, as in civil converſation; that as the *Soul* is the *fountain* of corporall *motion*, and rationall *action*, ſo the *Laws divine* and *humane* (of which the *King* is the proper *Cuſtos*) are the *beginning* and *rule* of all *civil* and *religious actions*; and as to make Laws is the life of *Authority*, ſo the *execution* of them is the *life* of the *Law*: Herein a pious *Prince* being eminently the *Repreſenter* of his God, and may be ſaid, the *breath* of his Subjects (as unto their civil and religious life) in making and executing ſuch Laws as may diſpoſe them in Order unto God and ſalvation: But this divinely alluding and cryptique ſimilitude, appropriate unto a pious Prince (*to be the breath of our Noſtrils*) hath not a more lively *feature* of divine reſemblance, then the vigorous *exemplarity* of perſonall *piety* in the *Prince* himſelf; his *example* giving *life*, *reputation* and *luſtre* unto *Religion*; in which ſenſe is it, that a King is tearmed, *An Angel* Sam. 14. 17. *of God*, *the light or Candle of his people*: From all theſe Conſide- Sam. 21. 17. rations, good King *Joſiah* was juſtly acknowledged, *the breath of their Noſtrils*; he reſtored the Law even loſt, puniſhed and extirpated Idolatry, ſetled the Church, reſtored Religion, encouraged the Prieſts, judiciouſly ordered the whole ſervice of Gods houſe, and for his perſonal ſanctimony (beſides theſe Acts of royal pru- Chr. 34. 27. dence and zeal) the Holy Ghoſt affords him this great and gracious teſtimony, that *his heart was tender*, *and that he did humble himſelf before God*: his chief care and ſolicitude was to decline thoſe things that would offend God, and preſerve his Conſcience a clear and unſpotted glaſſe, wherein the glorious Image of divine holineſſe did ſhew it ſelf tranſparent in the whole conduct of his actions: yet this great and royall pattern of piety, the life of their Religion and Law, was *taken in their pits*, for the ſins of his Subjects he fell into the fatall ſnares of his adverſaries; yea notwithſtanding he bare yet a more *viſible cognizance*, and *livery* of Gods own divine and ſupreme Authority, being *The Anointed of the Lord*, Gods Chriſt, ſacred by holy Unction unto God: Unto no materiall thing hath God faſtned ſuch ſignifications of his Graces unto mankind, as unto Oyl, the whole ...nce of Gods juriſdiction over man, being (as the moſt la...ieces are drawn in Oyl) repreſented unto us by a myſte-

rious

Brown, Robert

rious application thereof, through *Unction* therewith, of those unto whom God hath by a deputation conferred the great and chief Places of trust for the exercise of his Supreme power over mankind; as the Kingly, Priestly and Prophetique Offices; they whom God had delegated unto these subservient Offices of Supreme Authority, and constituted his own under-Officers, having the Warrant for the Execution of their Places, signed by the outward Act of sacred Unction.

The Title *Anointed*, saies *Eusebius*, *is of great Reverence and glorious, delivering types and symboles of heavenly things, and secret Images and representations, full of mysterie.* But whereas Priests and Prophets in Scripture are barely called *Uncti*, Anointed; for Kings, the stile alwaies runs, *Uncti Domini*, the Lords Anointed: God having given unto us Kings by a more immediate consignation, greater relations, and proportions of his power, then unto either, the Priest or the Prophet. *Kings were by divine instinct of God, unto his Prophets, anoynted with Oyl, and made Christs, or Anoynted; that they should resemble Christ, because they by themselves resemble the Image and figure of regall and principall power, which is seen in the only and true Christ:* So Saint *Augustine* speaking of *Saul's* Unction, which made *David* fear even to touch him, saith, *Oleum illud, &c. mystice accipiendum & magnum sacramentum intelligendum est*; that Oyl, with which *Saul* was anoynted, and from that Chrisme or Unction was tearmed *Anointed*, is to be understood mystically, and is a great Sacrament (so the Ancients usually tearmed the representations of things holy) When *Sylvester* the Bishop of *Rome* Anoynted *Constantine*, *Consignationem Spiritus Sancti adhibuit, Sancti Chrismatis Unctione dicens, signet te Deus sigillo fidei, In nomine, &c.* saith the Author; He gave a Consignation of the Holy Ghost, by the Unction of the Holy Oyl, saying, Almighty God imprint in thee the seal and character of his faith, In the name of the Father, &c.

Eusеb. Eccl. Hist. l. 1. c. 3.

Eusеb. ubi supra.

Civ. D. l. 17. c. 6.

Lib. Vet. Concil.

Now the plenitude of the Regal power derived from Unction, is visible in these proportions of similitude.

1. Unction conferred upon them, *Vim superementis Domini*, the power of absolute and supreme Authority; * Oyl denoting Soveraignty, in that being mixed with any Liquor, it maintains a superiority in the supernation, appearing still uppermost:

* *Oleum magnum aliquid significat, omnibus enim humoribus supereminet, Aug. de verb. D. ser. 23.*

the Exerciſe of which ſupreme Authority conſiſted in the making and abrogating of Laws Civil and Eccleſiaſticall (which in matters indifferent, and not againſt the clear evidence of Gods Word) ſhould binde the Conſcience; *David*, *Solomon*, *Hezekiah*, *Joſiah*, ordered the affairs of the Jewiſh Church; and *Socrates* tels us, That after the Emperours became Chriſtians, matters of the Church wholly depended upon them, and that it was by their ſummons and pleaſures that the greateſt Counſels were called; and therefore *Conſtantine the Great* would uſually ſay unto the Biſhops, *Vos intra, ego extra Eccleſiam Epiſcopus à Deo ſum conſtitutus*; ye are Biſhops within the Church, and without the Church, I am a Biſhop appointed by God; he was *Communis Epiſcopus*, the common and œconomicall Biſhop in his Empire.

Eccleſ. 8.4. 1 Pet. 2.13. Socrat. proœ. lib. 5. Euſeb. de vit. Conſt. l. 4. cap. 24.

2. It gave them power to *denounce Warre*, the *merum Imperium*, an abſolute power of the Sword, being his from God. *Ordo ille naturalis mortalium paci accommodus hoc poſſit, ut ſuſcipiendi belli authoritas atque concilium penes principem ſit*, even naturall Order accommodate unto the peace of mankind requiring this, that the power of making War remain wholly in the Prince: which when the people uſurped, we ſee they were puniſhed, *Numb.* 14.44.

Rom. 13.4. Pſal. 47.9. Cont. Fauſt. Manic. l. 22. cap. 75.

3. To *conclude peace* and make *Confederations and Leagues*, as King *David*, and King *Solomon* did, the Olive from which Oyl comes, is the embleme of Peace and Unction, notably inſinuates thoſe ready inclinations and endeavours in Kings to procure the peace of their Subjects; and in order unto peace to make Ceſſations and Truces, which when broken even by *Davids* Generall, he was ſentenced as for *murther*.

2 Sam. 10.19. 1 King. 4.24. 1 King. 5.12. 1 King. 2.5,6.

4. *The free election* of their Servants, and diſpoſition of all Offices in Church and State.

2 Chr. 17.8,9. 2 Sam. 20.4. 1 King. 3.27. Eſth. 3.1.

5. *To pardon unto Offenders* their lives, or to puniſh them with death, as in *Joab*'s and *Shimei*'s caſe.

1 King 2. Act. 25. 10.1.

6. To receive Appeals from all other Judicatures, *That abſolute ſubmiſſion unto the ſupream Magiſtrate being taught Chriſtians* (as *Polycarpus* the holy Martyr and Biſhop told the Proconſul) *which brings no hurt unto the ſalvation of our Souls and Religion.*

Euſeb. Eccleſ. Hiſt. l. 4. c. 14.

And from this divine ſignature of ſupream Power in Kings by Unction

Unction flows their indempnity and inviolability in word and deed, they are not to be ſmitten even with the tongue, much leſſe the hand; *Againſt thee onely have I ſinned*, ſayes *David*; which Saint *Ambroſe* expounds by his abſolute exemption from humane Judicature: *There is no riſing up againſt a King*, ſayes *Salomon*: *who may ſay unto him, What doſt thou? David* acknowledged the Image of God by holy Unction in the worſt of Kings, *Saul*, inſomuch, though he were his irreconcileable Adverſary, he would not even ſtretch forth his hand againſt him; he had not the new way to expound Scriptures unto his own diſtorting paſſions, though that courſe was preſſed upon him with the advantage of a Crown, he checks the wreſted and carnall Application, *The Lord forbid that I ſhould doe this thing*: yea, when the ſon of a ſtranger, an *Amalekite* (who might perhaps plead ignorance of the ſacred relations by Unction) although *Saul* had already received his deaths wound; beſide that it might be counted a kinde of reſcue to ſave him from being taken priſoner, and that he might ſeem alſo to have merited by preſerving the *Regalia*, the Crown, and royal Habiliaments from the Enemy, and preſenting them unto the lawfull Succeſſour *David*, yet he is ſo awed with the ſacred regards conveyed unto King *Saul* by Unction, that he puniſheth him with death for ſhortning *Sauls* life, as for the breach of a known and naturall right. *How waſt thou not afraid to ſtretch forth thine hand againſt the Lords Anointed?* David *honoured* Saul *for his holy Unction living, and revenged him being dead.* A King in his Kingdome is *ſolo Deo minor*, inferiour unto God only, ſaies *Tertullian*, and then ſurely above his people: *Deo ſubditus*, ſubject to God onely, ſaies S. *Ambroſe* unto *Valentinian*, *Princeps legibus ſolutus eſt*, that the King is free from the power of the Law (is a Maxime as old as Chriſtianity) that is, from the penalties of it; Laws have only a directive, no coercive power over him; though not as a moral man, yet in his politique conſideration he is above the Law. *Divino ſunt judicio reſervandi Regis*, Kings ſtand or fall unto their own Maſter, God: *Satis eſt ad pœnam, quod Deum habeant ultorem*, it is ſufficient that God will puniſh their Crimes; He is the only Judge, not the People, unto whom our Appeal lies againſt the injuries of their proceedings; in ſuch caſes our proper Addreſſe is

in Pſal. 5. 1.

Si non habebat Saul ſacramenti ſanctitatem, quid in eo veneraretur David. Aug. cont. lit. pet. l. 2. cap 48.

1 Sam. 24. 6.

David Saulem propter ſacroſanctam unctionem, & honoravit vivum, & vindicavit occiſum. Aug. cont. lit pet. l. 2. cap. 48.

In Apol. Ep. l. 2 Ep. 13.

Dig. vet. l. 1. tit. 3. H. leg. 30

Tho. Aq. 1a. 2æ q. 96. ar. 5. ad 3 m.

Vivo Carnot. Ep. 171.

is unto Gods Tribunall: if Arbitrary Government, Oppreſſion, Murder, Sacriledge, Demonaick poſſeſſion, Witchcraft, (of all which ſinnes King *Saul* was notoriouſly guilty) could give ſufficient warranty unto his puniſhment by his Subjects, and were the people competent Judges, the peoples hate of *Saul*, and *Davids* merit from them, and ſufferings from *Saul* might probably lead him to propound the people an high Court of Juſtice, but informed by a better Spirit then that which actuates theſe times, he puts up his charge againſt *Saul* (even when his life was in his power) unto God (unto whom the Judgement of Kings belongs) in theſe words, *The Lord judge between thee, and me, and the Lord avenge me of thee, but mine hand ſhall not be upon thee*; yea, afterwards upon *Sauls* continuance of his mortall hatred and bloudy perſecution of *David* and his Followers, and that *Abiſhai* preached unto *David* the moderne doctrine, *the divine and infallible equity of outward Succeſſes*, that *God had delivered King* Saul *into his hands*, and offered himſelf a ready Executioner of the fact, *David* countermands his active and interreſſed malice, (cloaked with the uſuall pretences of Religion and Liberty) *Deſtroy him not, for who can ſtretch forth his hand againſt the Lords Anointed and be guiltleſſe?* but he refers for Remedy unto the proper Court of Juſtice againſt King, *the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend in Battell and periſh*; *the Lord forbid that I ſhould ſtretch forth mine hand againſt the Lords Anointed.* Saul *had not Innocency, and yet he had Sanctity, not of life, but of the Unction, which even in wicked men is holy* ſaith Saint *Auguſtine.* The firſt and beſt Chriſtians continued this practice towards their moſt refractory and imperious Emperours; when *Valentinian* the younger diſpoſſeſſed the Orthodox of their Church in *Millaine*, and gave them unto the Arians; Saint *Ambroſe* the Biſhop, onely offered up his Supplications unto God to alter the Emperours purpoſes, *Adverſus Arma, Lacrymæ meæ Arma ſunt*, againſt Armes, tears, are my defenſive weapons; *aliter nec debeo, nec poſſum repugnare*, no other way ought I, or can I reſiſt, ſaith he: the carriage of the Citizens of *Millaine* was the ſame, exhibiting their Petition unto the Emperour, they all cry out, *Rogamus, non pugnamus*, We humbly intreat you oh Emperour, we fight not againſt you.

1 Sam. 24. 12.

1 Sam. 26. 9. 10.

Saul non habebat Innocentiam, & tamen habebat Sanctitatem, non vitæ ſuæ, ſed ſacramenti Dei, quod in malis hominibus ſanctum eſt, ubi ſupra.

Amb. Ep. l. 2. Ep. 3.

The

The teſtimony of *Plinius ſecundus*, given unto *Trojan*, that the Primitive Chriſtians practiſed nothing againſt the received Laws, and were ready rather to ſuffer then oppoſe, procured them not only a reſpite from their bloudy perſecution, but alſo the free exerciſe of their Religion. *Euſ. Hiſt. Ecc. l.3.c.27.*

Tears and *Praiers* unto God, and humble ſupplications unto Princes; the ancient Chriſtians held the only powerful means to divert their miſcarriages; they never denied them any duty of ſubjection. S. *Auguſtine* witneſſeth, That this was the behaviour of the Chriſtian ſouldiers, even under *Iulian* the Apoſtate, an Idolater. When *Maximus* entered *Italy* with a great Army, under pretence of reſtoring the Orthodox, ejected by *Valentinian*, who patronized the Arrians; he was held by the Orthodox but for a tyrant, and was ſo far from receiving aſſiſtance from them, that they overthrew him, and eſtabliſhed *Valentinian*. *Theo. l.3.f.19. Quod debitum non reddiderunt in quo Chriſtiani non ſunt terrenis regibus obſequi. Aug. cont. 31. in Pſa. 118. In Pſal. 124. Sozom. l.7.ca. 13,14.*

And as *Unction* is the divine Seal of ſupreme power, Indempnity, inviolability unto Kings; ſo doth it likewiſe ſuggeſt unto them, the duty of the Regal Adminiſtration towards their Subjects; That as Oyl is of a ſpreading and diffuſive quality: ſo in the Prince is required impartiality and juſtice equally diſtributive unto all. As Oyl likewiſe hath in it a *lenitive* and *healing* vertue: So ſhould the Supreme Magiſtrate be an *Healer*, and binder up of the wounds and ſores of his Subjects. Pſal. 133.1. Lev. 19.15. Luk. 10.34. Iſa. 3.7.

Oyl hath in it alſo an eſpecial vertue to comfort and ſtrengthen the parts unto which it is applied: So is a King the Miniſter of good unto his Subjects for good: he is to cheriſh vertue, to eſteem honeſt and commendable Action: in which ſenſe are Kings ſtiled by our Saviour, εὐεργέται, *Benefactors*, Luk. 22.25. Adde hereunto, that Oyl is of a *nouriſhing* and *cheering quality*, and taken as ſuſtenance, is of eaſie and fine diſtribution, cauſing a good and wholſome nutriment, therfore it is reckoned among the principall bleſſings of a Land; ſo is the Grace and Countenance of a King of a nouriſhing and improving operation; *The Kings favour is like the dew upon the graſſe*, Prov. 19. 12. In which reſpect God promiſeth unto the Chriſtian Church, That *Kings ſhould be nurſing Fathers, and Queens the nurſing Mothers thereof*, Iſa. 49.23. Rom. 13.4. Pſal. 104.15.

Thus we ſee the many ſacred Impreſſions of Divine Juriſ-

diction imposed by God himself on Kings through holy Unction, whereby his Dominion over man-kinde, is delegated unto Kings, *The Lords Anointed*; God by his Symbole and outward signe agreeable and connatural unto man, consigning the ordinary exercise of his Government over mankind unto them; so that the holy Oyl thus employed is no longer bare and common
Cyril. Cat. 3. Oyl, but χαρίσμα, *the gift of Grace*; which (however vilified by Enthusiastiques and Solifidians) betoken the Grace of *Christ* and *Kings*; and prescribes necessary submission and duty unto their Subjects: We are not (what ever phantastique men may presume) to spirituall in this life, but that we stand in need of outward representations to carry on our faith and hope unto things spirituall, the greatest favours unto lapsed mankinde are the Sacraments, where the visible and corporeal Elements are the means to convey by faith spiritual graces, and the whole benefit of Christs sufferings unto us: the sublimated and metaphysicall Professours of our times endeavour too irreverent a close with Almighty God; they will have no *King* but *Christ*, no *Unction* but that of the Spirit, which is not that sober and peaceable *Spirit* that leadeth into all *truth*, but the Spirit of *giddinesse*;
Job 32.18. *Elihu's* Spirit, the Spirit of their belly which leadeth into all errour. Carnal interests constraining them to shake off Gods Government in Princes; to effect which, the most compendious way is, to throw all Ceremony which is unto Religion, as the scaberd unto the Sword to preserve it from the rust of contempt,
Cont. Faust. Man. l. 12. cap. 11. (as Saint *Augustine* speaks.) The sacred regards of Unction, of King, of Priest, of Prophet, of Churches, of Tythes, stand betwixt them and their sacrilegious ends, they must be removed, no rails or bounds must be set unto them, they will up *into*
Exod. 19.23. *the Mount*, and run the hazard if not of temporal flames, yet certainly (without hearty repentance) of the everlasting burning: These men who will be solely swaied by the guidance of their own spirit (which being as various as the severall tempers of the Continents it inhabits) will make Religion full of uncertainties, meerly imaginary and wholly depending upon the doubtfull Insufficiencies of mens weak Conceptions; so that hereby the essentiall truths of Religion must needs daily decay, the substance thereof be reduced into the smoak of every mans

unbounded

Brown Robert

unbounded Fancy; and the Christian Faith wil die by degrees. But Unction puts Gods Dominion into the Kings hands, that must not be resisted; for it is the resisting of God himself: It is the very language of the Holy Ghost unto the ten revolted Tribes, that *they resisted the Kingdom of God in the hands of the Sons of David:* And *Iosephus* assigns this is the cause of the subversion of them (no memory of them being left) *The sedition* (saith he) *that they moved against* Rehoboam, *establishing his servant for their King, was the originall of their mischief:* *Ammon* was a wicked and idolatrous Prince, yet God punished the Treason of his servants against him, because he was *Gods Anointed:* Many sacred regards are by Unction conveyed from God unto Princes: Great cause then had the Prophet and people of *Iudah* to lament the death of their good King *Iosiah*; *The Anoynted of the Lord, that he was fallen into their pits.*

2 Chro. 13.8

Antiq.l.9.c.14

2 King:21.23, 24

3. *Of whom we said, under the shadow of his wings we shall live among the Heathen:* King *Iosiah* his Regall Prerogatives, and personall virtues, were a protection to his people; he was the fountain of their liberty and safety: The happinesse of Subjects depends upon the wel-being of their Kings, and the preservation of the Regal dignity is a sure pledge of Gods goodnesse, and the continuance of his favour unto a people; for this cause is it that when the Apostle had exhorted, that praiers should be made for all men, 1 *Tim.*2.1. as though this precept were too universall, he reduceth it, *v.* 2. unto Kings, and adds the reason, that ye may leade a quiet and peaceable life; and for the same cause did the Prophet command the Israelites to pray for the King of *Babylon, Nebuchadnezzar:* This consideration also made *David's* Subjects prize his life at so high a rate; is not now thy life worth ten thousand of ours? The King is the Head of the people, there is a sacred and near relation betwixt them; a disease or pain in the Head causeth a discrasie in the whole body, an indisposition throughout all the members: So the calamity and sufferings of the King afflicteth every conscientious man in his Kingdom; this honest zeal and pious sympathy between the Head and the Members, the King and the people, made our Prophet and the men of *Iudah* so passionately bewail the losse of their good King *Iosiah*: they promised unto themselves a lasting security in this life, Of

Jer. 29.

2 Sam. 18.3.

1 Sam. 15. 17.

whom we ſaid, under the ſhadow of his wings we ſhall live among the Heathen. God's grant of Regal prerogatives unto *Ioſiah* afforded not only protection (as the Hen gathereth her chickens under her wings; Our Saviours alluſion) to defend them from the Birds of prey, but a ſtrength alſo, and vigorous warmth to make them grow up unto an ability to guard themſelves, & dwel with ſafety among the Heathen, the known Enemies of their Nation & profeſſion: When then this Royall Oak was cut down, and they deprived of the thriving benefits of its ſhelter, their ſorrows muſt needs principally ſpring up from the ſenſe of ſo great and irrepairable a loſſe, and the fear of thoſe ſtorms which now threatned to overturn their felicity: But the depth of this ſorrow was not to be fathomed, when they found the bottomleſſe Abyſſe of their own ſins, the head thereof; that notwithſtanding the great priviledges of *Ioſiah's* Regall dignity and piety, that the fierceneſſe of Gods greater
2 Chro. 24. 26. wrath was ſo kindled againſt *Iudah*, that the Lord ſaid, I wil re-
27. move *Iudah* out of my ſight, as I have removed *Iſrael*. And therfore that his fury without obſtruction or let, might be poured out upon them, God ſuffers the breath of their Noſtrils, the Anointed of the Lord, of whom they ſaid, under the ſhadow of his wings they ſhould live among the Heathen. Good King *Ioſiah*, the life of their Religion, Law; he who was empowred by God with the Supreme Authority, had a divine grant of humane Indempnity and inviolability, their righteous Juſticer, their Phyſitian, their nurſing Father, their Protectour, and the great Conſervatour of their Liberty and ſafety, to fall into their pits, to die by the hands of his Adverſaries: being the ſecond conſideration in the Text.

2. *The breath of our Noſtrils, &c. was taken in their pits.* Here is the nulling of Gods letters patents, and the grant of Regal prerogative, and beneficiall priviledge made unto King *Joſiah*, by a violent death. God for the puniſhment of the people of *Iudah's* ſins, takes away their pious Prince by the power of his Enemies: The force of the relation betwixt the Head and the Members, the King and the People, is the true reaſon why God puniſheth the beſt of Kings with temporall judgements, for the offences of his Subjects (as here in *Ioſiah*) *The anger of the Lord*

was

was moved againſt Iſrael, *and he moved* David *to number the people*, 2 *Sam.* 24. 1. The Divine Juſtice vindicated that ſin of the King upon the people; for whoſe tranſgreſſions he was ſuffered to ſin: Divinely holy *Gregory*, *Secundum meritum plebium diſponuntur Corda Rectorum*; According unto the deſerts of the People, the hearts of the Governour are diſpoſed; the juſt Judge puniſhed the default of the offender, upon them who had cauſed him to offend. What an impious abſurdity is it to fly in the face of our Prince for thoſe errours, which receive their birth and ſtrength from our own native corruptions! *We ſhould rather ſay* (as *Iob* tels his ſupercilious Reprover) *why perſecute we him, ſince the ground of the matter is found in me?* Where the Prince is vitious, the accuſation properly lies againſt the Subjects, whoſe ſins make him ſo: for as the proſperity of the King is the ſure earneſt of Gods favour unto a people (as *Sheba* ſhews the Iſraelites, from the glory of King *Salomons* Court) ſo is the oppreſſion and miſery even of the worſt of Kings, an Infallible mark of Gods anger reſting upon a people as in King *Saul*: *Ioſiah's* ſingle default (fighting with *Pharoah-Necho* without Gods allowance) brings the puniſhment of a violent death upon him for that only regiſtred errour into which the peoples ſins had puſhed him, their ſins were now ripe for puniſhment by his one offence, for whoſe puniſhment, he was ſuffered even then to offend, that ſo their judgements might commence from his death, whoſe guilt permitted not unto him a longer life, He fel *into their pits*; (a ſpeech taken from Hunters, who way-lay thoſe Beaſts they chaſe, ſetting ſnares and toyls for them in thoſe paths and places they run unto for refuge) that they might know, that ſince God had deveſted *Ioſiah* their ſacred *Head*, of all Regall prerogatives, and let him fall by the practiſes and power of his cruel Foes, they could no longer urge a reſpite from the execution of thoſe judgements given againſt their former tranſgreſſions, but acknowledge and bewail this ſad and evil occurrent (the violent death of their good King) the fatall conſequence of their own ſins, for which there was now a receſſion of God (in his Government by *Ioſiah*) from them, and an abandoning them up into the hands of Strangers and Uſurpers, from whom they could not but expect all the weariſom traverſes of *tyrannie*, the

Ep. l. 2. ep. 6. *Juſtus Judex peccantis vicium ex ipſorum animadverſione coercuit, ex quorum causa peccavit.*

Job 19. 28.

1 Kings 13. 1.

heavy weight of a continued oppreſſion, and all thoſe not to be reckoned unhappy inconveniences which attend upon a Government begun by conqueſt, ſupported by force, and maintained and actuated by the law of the Sword: ſo that even this violent death appears an abſolute aſſurance of Gods mercy and goodneſſe unto King *Joſiah*, to take him out of this life, that he might not behold thoſe woful and thronging miſeries which were ready to ruſh in upon, and beat down the preſent (for his ſake only) happy condition of His Subjects, which would have procured unto him more anxiety, then the conſideration of undergoing ten thouſand violent deaths; a good Prince having ſo ſtrong a ſympathy with his Subjects ſufferings, that he feels every pricking pang and painful touch of their troubles, in which reſpect this violent death was an incomparable favour unto him, and (which at firſt ſight procures our wonder) proves his greateſt temporall bleſſing, and the gracious reward of his eminent piety; and ſo much the Holy Ghoſt tels us, *Becauſe thine heart was tender, and thou did humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the Inhabitants thereof, and humbledſt thy ſelf before me, and didſt rent thy cloaths, and weep before me, I have even heard thee alſo, ſaith the Lord; Behold, I will gather thee to thy Fathers, and thou ſhalt be gathered unto thy Fathers in peace, neither ſhall thine eies ſee all the evil that I will bring upon this place, and upon the Inhabitants of the ſame*: So that as the Prophet *Iſaiah* ſpeaks, we may *lay it to our heart, that the righteous is taken away from the evil to come*: *Hezekiah's* piety likewiſe found this divine favour a reſpite from the ſight of thoſe judgements, his peoples ſins had contracted, that there ſhould be *peace and truth in his daies*; and he thankfully and humbly acknowledgeth the greatneſſe of that mercy.

2 Chron. 34. 27, 28.

Iſa. 57. 1.

2 Chro. 20. 19.

Theſe ſad conſiderations quickly pul up all the ſluces of ſorrow, and let in flouds of tears to overwhelm them, they lament and mourn with a great and grievous mourning; *All Iudah and Ieruſalem mourned for Ioſiah*; a mourning wherein the whole Kingdom wore the blacks of ſorrow; a mourning renowned for the univerſal and ſad ſolemnity therof, a mourning made the higheſt preſcription of mourning, the utmoſt bounds and confines of ſorrow, *as the mourning of Hadadrimmon in the*

2 Chro. 35. 24.

Zech. 12. 1.

valley

valley of Megiddo, where every family of the whole Kingdom diſtinguiſht themſelves by the variety and ſolitarineſſe of their ſorrow, *every family mourning apart*, the Princes of the bloud apart, the Prieſt apart, the People by their ſeverall Families apart, and all their Wives apart, every part of every Family having a ſeverall ſhare in this general ſorrow? and a particular part in this common ſadneſſe and lamentation for *Joſiah*: The Prieſt and Prophet *Jeremiah* he is the chief mourner, compoſeth *Joſiah's* funeral Elegies (this Book of the *Lamentations*) gives them unto the skilfull Quire to chaunt forth, he begins the firſt ſad note, the Singing-men and Singing-women conſort with him in the dolefull plaints, and all *Iudah* and *Ieruſalem* make up the ſad *Chorus* in this general ſorrow.

Juſt cauſe had every man in *Iudah* and *Ieruſalem* to mourn for *Joſiah's* death, ſince every mans ſinne had made way by a ſeverall wound to take away *Joſiah's* life, and ſo muſt needs bear a ſhare in the crying guilt of his bloud, which nothing but a floud of penitent tears could waſh away; This makes every mans particular ſorrow, as ſeveral lines, meet in the center of the Text, the common cauſe of their teeming grief; *The breath of our noſtrils, the Anointed of the Lord was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the Heathen.*

From theſe ſacred truths naturally flow theſe divinely informing concluſions.

That a good Prince is the life of Religion, Law, and civil Converſation.

That Kings by holy Unction as by Gods viſible deed and conveyance, are inveſted with the Supreme Authority, inviolability and indempnity; and therefore to think reverently of them, conſecrated with ſo many myſterious regards and relations, the characters of Gods ſupreme juriſdiction over man.

That Unction ſuggeſts unto Kings that duty they ſtand obliged in unto their Subjects in the impartiall diſtribution of juſtice to heal them, to comfort them, to nouriſh them.

That a good King is deſigned by God a Protector of his Subjects, and the Conſervator of their liberty, ſafety and peace.

That the beſt King may be puniſhed with the greateſt temporall puniſhment for all the ſins of his Subjects.

That

That the Errours of Kings take their riſe from their Subjects ſinnes.

That God firſt taketh away a good King before he will bring judgements upon his Subjects.

That Gods violent taking away a good King from a People is an evidence of his heavy diſpleaſure, and a certain prognoſtique of the many miſeries he will bring upon them.

That a violent death proves a temporall bleſſing unto a King, when it takes from him the ſight and ſence of his Subjects ſufferings.

That a violent death may juſtly be reputed a departing in peace, compared with a continuance of the ſence of troubles and durable calamity.

That all men are ſtrictly and deeply engaged unto the moſt ſolemn ſorrow for the calamity of their King, as cauſed by their ſins, and uſhering in their approaching miſeries.

Let us ſee whether our *Kingdoms* may not truly calculate their griefs by the *Ephimerides* of *Judah's* ſorrow; we have had a *Britiſh Joſiah*, whoſe graces and prerogatives fully anſwered the proportion and ſize of their patern: Could *Judah's* ſinnes ſnatch away their pious King *JOSIAH* from them, and doe not we conceive that our ſinnes have hurried our Religious King *CHARLS* from us? Was King *Ioſiah's* death the inlet of *Iudah's* miſeries? And doe not we ſuppoſe that King *Charls* his life may be the period of our temporall happineſſe, and his death the firſt act of that *tragicall woe*, which is to be preſented upon the *Theatre* of this *Kingdome*, likely to continue longer then the now living Spectatours? We have had as great an ebbe of felicity in the loſſe of our King *Charls*, as *Iudah* had in her *Ioſiah's*; Should not the tide then of our ſorrows run as high as theirs? Surely the parallel conſiderations of the vertues and prerogatives of both theſe pious Kings, of the cauſes of their calamities, and the ſad conſequences attending them, will command an equality of ours with *Iudah's* ſorrow; we will a little invert the *method*: Begin with King *Charls* his divine Regal *prerogatives*, next ſhew his perſonal *vertues* and *graces*, then his *ſufferings*, point at their *cauſes*, and conclude with our own conſtrained ſorrows.

England

England in her beſt, and loudeſt *language*, the *Law*, hath largely declared the ſacred *Soveraignty* of her Kings, ſpoke them *Gods Vicars*, aſſigned unto them the fulnes of *Regall power*, laid forth their juriſdiction by as large bounds as the Scripture doth King *Joſiahs*, or any other Kings of *Iſrael* or *Judahs*: Are not theſe legal, regiſtred and publike acknowledgements, *That every man is under the King, and He under God only: That He is not Inferiour unto His Subjects*, even collectively conſidered. *That He is a mixt Perſon, and capable of Spirituall Juriſdiction through holy Unction. That He is the fountain of Honour, hath the ſole Power to pardon, and puniſh Offenders; To levy Warre, to make Peace, to conſtitute Officers. That he can do no wrong.* Doe not theſe expreſſions amount unto, *The breath of our Noſtrils, the Anointed of the Lord*, &c? And theſe are the *Regall peculiars of the Kings of England* inſeparably annexed unto their *Crown and Dignity*, which he that runneth may reade, being written in thoſe large and known *characters* of the *Law*: Certainly theſe ſignificant delineations of the ſacred and regall power of the Kings of *England* were *copied* out of the holy Scriptures, which thoſe that now *wreſt* them (and make that fair face of the holy Ghoſt a *viſard* alterable unto their *perſonated piety* and hypocriticall practice) *ſeeing, will not ſee*. Doubtleſſe the Crown of *England* was held from the Lord paramount of Dominion, *God*, by as free, Noble and Regall a *Tenure*, as any under Heaven: And from him by a lineall and unqueſtionable right of ſucceſſion, had King *Charls* the inveſture thereof, and grant of all theſe royall acknowledged prerogatives, untill (without any divine or humane warrant) He was violently diſſeized of them, *and taken in their pits*; Theſe were his ſacred and regall prerogatives.

Vicarius Dei eſtis in regno veſtro, Antiq. Brit. p. 5.

Rex Vicarius ſummi Regis, Leg Ed. Reg. c. 17. Lambert.

See Jud. *Jenk. Lex Terræ.*

Let us now look into that ſpacious field of *His perſonal virtues*, a fragrant tract, having the ſweet ſmel of a *field which the Lord hath bleſſed*: and ſince time will not permit the peruſal of every pleaſant walk of grace, and the delightfull Ambits of His virtues, let us as *Moſes* from Mount *Nebo*, take a general and diſtant ſurvey of this circuit *flowing with milk and honey*, King *Charls* his celeſtial gifts and graces.

A Jove principium———

His religious piety renders it ſelf glorious in His great love,

fear and *honour of God*; his zeal and devout frequency in prayer, receiving the Sacraments, and reading the holy Scriptures, his reverence in Gods houſe, his attention unto Gods Word preached, the eſteem he had of Gods Meſſengers, his hatred of hereſie, and the zealous care he had (as it was conſiſtent with Charity) to propagate the true worſhip of God, the Proteſtant Religion; this in the purity thereof, he eſtabliſhed by his Laws, enlarged with his Regal Authority, cleanſed from that ruſt it had contracted, through the Atheiſm and ignorance of the times, by the contemptibleneſſe of the outward worſhip, adorned with *Decency* and *Order*, in the publique ſervice, and with coſt upon the places dedicate unto that ſervice; but chiefly he beautified it with the glorions example of his holy life, and encouragement of the Officers thereof, whom he rewarded with the rewards of honour, and maintenance. His Royal Palace (as *Theodoſius* juniors) was a conſtant receipt for learned and pious Prelats, whom he entertained and cheriſhed as the Servants of the great God, and *Diſpenſers of the myſteries* and means of *grace*; which, as it was an eſpeciall and infallible mark of the ſincerity of his humble piety, ſo, through the ſupercilious irreligion of the times, did that (which ſhould have moſt endeared him unto Chriſtians) draw neglect and contempt upon him, from them (and thoſe Great ones too) who love nothing of Chriſtianity but the naked name: He knew that Church-maintenance was the beſt Nurſe of Religion, and therfore no weight of difficulties could ſo preſſe upon him, to alien Gods portion, the *Patrimony of the Church*; to preſerve which from the ſacrilegious invaſion of the firſt movers of theſe troubles (who thought the beſt way to ſhake off Government was to deſtroy Religion, and the moſt effectuall and quick courſe to deſtroy Religion, to take away Church-maintenance) He tendred the ſale of ſo much Crown-land, as would amount unto the value of the Church-land.

That great and ſtrict care he took to keep the Throne and Kingdom of God in his Soul (his Conſcience) inviolable, ſhews that although he made his abode among men, yet his Converſation was in Heaven: The continuall acknowledged remorſe he was ſeized with, for conſenting (againſt the dictate of his conſcience) unto the Earl of *Straffords* death, ſpeaks him another *David*,

and

and *a Man after Gods owne heart*, ſuch were the tender impreſſions that Act ever left in him, as David *when he cut off the skirts of* Sauls *garment*, *his heart ſmote him*, and indeed His Majeſty found that fate which the Rabbines aſſigne unto *Davids* fact, that he found no *heat* in his cloathes afterwards; So His Majeſty found not that comforting warmth in the adviſes of others, which he did in the ſolid Councels of that ever to be honored Earl. How many invincible Arguments have we of his Majeſties ſingular ſanctimony? how in that his great *Tryall of afflictions*, *did the abundance of His joy*, *the riches of His graces*, and the abſolute and compleat contentation of *piety* ſhine forth in all *His Speeches and Actions?* as that firſt great Patron of Chriſtianity, *Conſtantine the Great*, would have his *Effigies kneeling engraven on his Coyne*, *with his hands ſpread*, *and his eyes advanced towards Heaven*, the poſture of an humble ſupplicant at the *Throne of Grace*; ſo did our late moſt religious *KING* deſire, that unto that *His Golden Manuall might be prefixed His Repreſentation*, *kneeling*, *contemning a Temporall*, *holding our bleſſed Saviours Crowne of Thornes*, *and aſpiring unto an Eternall Crowne of happineſſe*; which clears unto us, that his large Soule was not poſſeſſed with narrow and temporall confederations, but with the regards of laſting and eternall intereſts; ſo that of all the Chriſtian Kings of this Iſle, he may be poſitively ſaid *the moſt Chriſtian.*

1 Kings 1. 1.

Euſeb. vit. Conſt. m. l. 4. c. 15.

From his *piety* let us paſſe over unto *His prudence*, which although it be fairly meaſured out unto us *in His great piety*, (the practice whereof is the ſupreme prudence, and beſt evidence of a good underſtanding) yet morally conſidered, as it is an *habit acting in humane affaires by the ordered rules of reaſon*, we ſhall find his Majeſty nobly accompliſhed with *this vertue*, furniſhed with a ſtrong memory of things paſt, with a ſound judgement in their reference and relation unto this preſent, with a clear and quick apprehenſion to diſcern the operations and tendencies of occurrents, and with a ſingular providence and wiſe diſpoſition of things fit to attaine unto his ends, which were ever honourable and worthy of ſo great a Prince; who ever judged a *Chriſtian ſimplicity*, the *beſt policy*: With the graveſt Nation of *Europe*, the *Spaniard*, he gained in his younger years the repu-

ration of a *ſober, grave, wiſe Pri ce*; which will fully appear if we look upon Him in His particular relations, His Majeſty was a moſt kind husband, religiouſly obſervant of the *holy ties of Wedlock*, a tender and indulgent Father unto His Children, unto whom he paid th. due of Paternal care in their religious and royal education: His kingly bounty unto His Servants ſhew Him a liberal and good Maſter, and His good affection unto his People (whoſe welfare he ever prized above his own; and unto the laſt minute was much more afflicted from the ſenſe of theirs then his own ſufferings) ſhew him a moſt gracious Soveraign. And however he was by thoſe who long ſince took away his civil Life, and deſtroyed his royal reputation with his Subjects (to ſet up themſelves and drive on their own ends) repreſented a Prince of mean and contemptible endowments, and unfit for Government; the whole world now ſees their groſſe falſhood, and their Confeſſions give the *lie* unto their *loud* and lewd calamities; for ſince his ſolitary and cloſe Confinement, when he could have no Counſel but what he fetched from heaven, all rational and unprejudiced men ſee, his ſober, wiſe, ſatisfactory, and reſolute Anſwers, unto all their arrogant, dul, deſtructive, diſſolute Propoſitions; ſo that it is a poſitive, and meaſur'd judgment (made from the whole carriage of his tranſactions with the Parliament) that he was incomparably the wiſeſt Prince in Chriſtendome, and better underſtood the Conſtitution and affairs of his Kingdomes than any man now living: Neither may we here (as the conſtant Attendant, and ſworne ſervant unto his princely prudence) but with wonder reflect upon his Kingly Eloquence, his flowing and (as *Tacitus* ſpeaks of *Auguſtus*) King-becoming ſtile, ſweet, pure, accurate, perſpicuous, grave, full of copious facility, and elegant felicity without ſtrained affectation, or ſervile and forced imitation; ſo that had he not ſome natural difficulties in pronunciation, he would have been approved the beſt Oratour, and perfect Maſter of Language (as he was of Reaſon) that ever *Britain* yet bred; but who ever with more judgement bethought thoſe things that were to be ſpoken?) or who ever fitted his Conſult thoughts with a more handſome and clean apparel of ſpeech, and maturity of weighed words? This Age ſhews not a man able to take

take up his Princely pen, his ſtile may wel be the object of mens wiſhes, never of their imitation.

This his Princely prudence receives likewiſe further illuſtrations from his *juſtice*, in the free and equal adminiſtration thereof unto all, ſome ſurreptions and corruptions in particular Officers of State, as they are not to be defended, ſo (whilſt men are men) they will hardly be avoided: but the ſweet influence of *His Majeſties juſtice upon all appears*, in the Peace of his Kingdoms, the ſerenity of his People, the tranquility of publike affairs, the encreaſe of Trade, the growing riches of his Subjects, and the univerſal happineſſe of his Government; theſe three Kingdoms being thrice happy untill the helme of Government was wreſted out of his ſacred hands; and now we ſee ſince theſe State-empericks have practiſed upon the body politick, with what ſtrong convulſions and mortal maladies it is affected: The moſt experienced Phyſician under Heaven, and he only who could have cured *England* from the diſeaſes of her diſtemper, without opening her veins, is taken away from her; ſhe lies now in the hands of young and deſperate Practitioners, it is to be feared, unleſſe God prevent their violent adminiſtrations and corroſive notions, with Antidotes of mercy, in ſtead of mending her, they will end her health, life and liberty.

Look upon his true Chriſtian *fortitude*, in the magnanimity of his carrying on with *conſtancy* of *Reſolution* his weightieſt Affairs even in their greateſt difficultics, in his confidence with Gods aſſiſtance to overcome them; in his exceeding *patience*, in a *tollerance* (free from deſpondency) in the greateſt moleſtations and preſures to compoſe them; and in his matchleſſe and Kingly perſeverance, even in *the furnace* of affliction, and hotteſt flames of adverſity (as Gods Cauſe) to maintain them; he went unto the *Scaffold*, *Tanquam Apis ad Alveare*, as a Bee unto his hive, with our Saviour, *as a Lamb unto the ſlaughter*, and chearfully undreſt himſelf unto his ſpiritual repoſe.

Obſerve his great *temperance*, his exemplary *chaſtity* (ſo rare a vertue in a Prince of ſo active and firm a conſtitution) ſo far free from uncleanneſſe, that it had a refined purity from all lacivioufneſſe of either geſture or ſpeech: his abſtinence in his feeding gave unto him conſtancy in health, and readineſſe unto

action, and his ſobriety in drinking (whom the Sun, nor all the Sons of men ever ſaw overcome or diſguiſed by ingrugitations of ſtrong Liquors) made him uncomparable by Wine or Women.

His divine *clemency* even in the heat and cruelty of the bloudy rage of his Adverſaries, is a contemplation will raiſe us up unto the very top of admiration: whoſe life (after they had butchered his deareſt and neareſt Servants) did he take away? how many of his moſt active and reſolved Enemies in his power, did he diſmiſſe with our Saviours caveat unto the blind man, *Sinne no more?* His Majeſty in this divine clemency (which yet ſome interpreted *a cruelty unto Himſelf*) imitating *the Father of mercies*, who maketh the *Son of his favour* equally to ſhine on the juſt and unjuſt, being ſo farre from procuring or deſiring the death of his Enemies, (unto which he wanted no inciting animoſities from others) that he often wiſhed that *he could recover thoſe that were already dead.*

Neither are there wanting egregious Monuments of his Kingly *munificence* and *liberality*; the great acquiſitions of his Servants under him ſhew it, from many of whom notwithſtanding he had the unhappy returnes of ingratitude, deſertion, and diſloyalty.

And as unto his own ſervants he was munificent, ſo eſpecially unto thoſe who were *ſet apart for the ſervice of God*, whom (with thoſe religious Kings, *Hezekiah*, *Joſiah*, and *Conſtantine*) he encouraged by giving *the portion* of God, and our pious Anceſtors, unto them, to recover which out of the hands of ſacrilegious perſons, he uſed many pious indeavours, and compounded Compenſations which could only have intrenched upon his owne profit: when former Grants from the Crowne of Impropriations for years determined, *His Majeſty* alwayes reſtored them unto the Church, conceiving beſt and moſt royall right to the Goods of the Church (which was otherwiſe by the Laws of the Realme inveſted of) to be that of Patronage and Diſpoſition; and from this Princely munificence doe I, with all the devotion of an humble and hearty thankfulneſſe acknowledge to have received a particular encouragement in my profeſſion: *The nurſing Father of the Church*, knew the beſt

way

way to ſupport that, was by Church maintenance: ſo that by his bounty, the Churches in the three Kingdoms were lifted up out of the mire of contemptible poverty, and Clergie-men of noted piety and greateſt abilities of learning, daily increaſed; ſo that ſetting aſide ſome few, either illiterate, wandring, cock-brain'd, diſcontented or unconſcionable Levites, who were in the great *reſerve* of the ſacrilegious and rebellious *Ieroboams* of our time (to ſecure thoſe two Calves of their Government and Worſhip which they fought for) no Kingdoms of the World were beautified with ſo many *Lights of learning and piety* as theſe Kingdoms.

Obſerve the Divine graces of this glorious King, the unmoveable ſtability of his *faith*, a firm Rock; which no ſtorms of popular rage, or ſwelling ſurges of the multitude, nor all the proud billows of his inſulting Adverſaries, could alter or unſettle in his pious purpoſe to preſerve the Proteſtant Religion, and the Laws of this Realm: how great was the intention of his ſacred *hope*? and of what exceeding latitude was his *charity*, which included and encloſed his fierceſt and moſt mortall Enemies? But the lively features, and fair lineaments of his graces and virtues, are beſt and more largely drawn out by his Own Pencil; *His Works praiſe him in the Gate*, his Writings preſent unto us the heavenly pourtraicture of his divine, large, and graſping Soul; theſe (what they are wanting in volume, recompencing an hundred fold in worth) are the Repertory of all his Actions, and the trueſt *Index* of his virtues: that Book is the quinteſſence of knowing zeal, the ſtore-houſe of the ripe and choyce fruits of Chriſtian piety; there are the principles of Religion perfectly digeſted into holy practice; there is the true Princely Image of King *Charls*, that *golden Manuall*, being a ſtately building of Meditations, Conſultations, Eſſaies, Debates and Devotions, raiſed upon emergent occaſions, with ſuch judicious artifice of grace, adorned with ſo rich furniture of piety, enlarged with ſo many fair rooms, and convenient receipts for grace, that it ſhews his Body was the *Temple of the Holy Ghoſt*, that there was no corner or vacuity in his great and glorious Soul.

I doubt not (without the height of an *Hyperbole*) to affirm, that in what we have of this holy Kings Daughter, we are abundantly

dantly repaired in the losse of *Salomons* physicks, for here is a shop full of heavenly medicines for all the maladies of the soul, by so much then is their sin the greater, whose malice hath deprived us of those other later pieces of His Majesty. What already we have is the greatest *monument of Piety* of any *Kings* (after theirs whose writings become authentick from God, as being the *Penmen of his own divine dictates*) since the Creation, and shall have continual and unwearied travels made unto it in *all Languages and Kingdoms, by all Men and Women, who know, love, and honour, piety, prudence, and all divine and morall graces and virtues*, every of which hath its several atchievement and particular Trophy erected *in this one work*, which will be *as long lived as Time.*

I conclude this short and general survey of *His Majesties personall virtues* (worthy of a *just Volumne*, and exceeding the limits of a *Sermon*) with that Eulogy and Honour of Praise given unto *Constantine the Great* by *Eusebius*, *He was most dear unto God, and proposed by him a great and excellent example of an holy and religious life for all mens imitations.*

De vit. Const. l. 1. c. 1.

The memory of *his piety* and glorious *reputation of his virtues shall be for ever precious*, and whatever *Dogs bark against it*, alwaies remain a *fixed and shining Star of the greatest magnitude in the firmament of honour.* And thou carnal Prophet who *walkest by the light of thine own eyes*, and calleſt *thy darkneſſe light*, thou who (as the Jews *unto our Saviour*) didst *reach the Vinegar and gall unto Gods Anointed in the Agony of his sufferings*, offeredst that false, furious, and forced application of Scriptures, which thy counsels must fill up with an interpretation (as the event shews) know that there is a *lying and seducing Spirit in thee, that thou wrestest the Scripture unto thine own damnation*: thou *Sorcerer* and chief Witch of these times, *full of all subtilty and all mischief, thou childe of the devil, thou Enemy of all righteousnesse, wilt thou not cease to pervert the right waies of the Lord.* Thy Epicurian and sublunary Divinity cannot admit that a violent death should be a singular testimony of Gods favour, yet here thou seest it in *Josiah*; wilt thou have *all temporall* judgements to be punishments due unto sin? Will not thy triumphant wickednesse let thee know, That some afflictions are for *Tryals*, and the

2 Sam. 15. 9. *H. P.*

Isa. 14. 18, 19. and 20.

Acts 13 10.

additions

additions of grace and glory unto Gods Children, and therfore the chief marks of Gods favour: As in our gracious King *Charls*, who was alſo *taken away from the evil to come*, in Gods mercy unto him; which thou even thou, unto the ſhame and confuſion of thy face (although thou haſt hardned it) ſhalt ſee in the approaching day of *Englands* calamity, which in a great part is procured and haſtned by thy *infernall counſel*; thou needſt not to have given that Scripture ſuch a violent ſtretch ſo to ſtrein it as to make it reach from *Aſſyria* unto *England*, or to travail ſo far for a reaſon *why His Majeſtie ſhould not have a Royal interment with His Anceſtors*; the cauſes were nearer thee, Let me aſſign them: Rev. 2. 10. Dan. 12. 10.

Firſt, it had been a Condemnation of your ſelves to have allowed Him ſolemn and Kingly Funerals, unto whom you gave ſo unjuſt and cruel a death, that were *to build up what you were reſolved to deſtroy*.

Next, you could not but know, that the neighbourhood of His ſacred earthly remains, muſt needs refricate the ſcarce skin'd ſorrows of *London*; when they ſhould have ſuch a ſtanding and ſtill preſent Monument of their former happineſſe, in His Majeſties peaceable Government; and of their new miſery in your Tyrannie, which would ſerve alſo (this being the place of the greateſt confluence) to recrude the grief of the whole Kingdom, and probably beget ſuch compunction and reluctancy in both City and Kingdom, as would teſtifie it ſelf, by their attempt to caſt you down head-long from your new and wickedly acquired Dominion.

Another reaſon was, leſt the nearneſſe of his Body whom you murthered, might too frequently offer unto you the horrour of your Guilt, and redouble unto you thoſe inward checks and laſhings of your Conſciences (which you cannot be without) and ſo impede and trouble your Counſels.

The *Devil* at the *Oracle of Apollo of Daphne*, could not give his Anſwers unto *Julian the Apoſtate*, who ſent to conſult him about his undertakings againſt the *Perſians*, ſo long as the body of the *Martyr Babylas* lay by him; ſo it is to be preſumed that the ſame *Spirit* (which the Apoſtle ſaith, *powerfully worketh in the Children of Diſobedience*) might be hindred in his cooperation *Theod l. 3. c. 9.* Epheſ. 2. 2.

and influence upon thoſe unto whom he hath conſigned the chief exerciſe of his power in our Engliſh world, if King *Charls* His Sacred Reliques were lodged ſo nigh unto them as *Weſtminſter*, and therfore *Windſor* was near enough.

But from the view of *His Majeſties undeniable matchleſſe Virtues*, let us paſſe on unto that of *His Sufferings*.

Sinful *envie* never fails to give a malicious attendance upon *virtue*; which by how much the more it is illuſtrous, with ſo much the greater *rancour* doth ſhe dog and perſecute it, and therfore *many are the troubles of the righteous*; and no (meer) man had ever more, then righteous King *Charls*: Behold and ſee, if any ſorrows and ſufferings were like unto His. See one of the moſt potent *Monarchs of Europe*, loved at home, and feared abroad, moſt injuriouſly and ſtrictly Impriſoned, debarred from the moſt dear ſociety of the moſt virtuous and beſt Wife, from the converſe and ſight of his moſt ſweet and hopefull Children, from the attendance of his moſt faithfull Servants, from Gods Houſe, from Gods publique Worſhip, and all Gods Servants, forc'd to cohabite with Beaſts, brutiſh, ſavage and wicked Men, and theſe to be made the Inſtruments of their cruelty unto Him, who were his ſworn Subjects and Servants, upon whom all civil and divine obligations of duty and affection unto his Majeſtie reſted, and that upon *pretenſions of Religion and Libertie*, of which *He was the trueſt and moſt undoubted Defender*; to lie under the weight and wounds of ſo many ſcandals, reproaches, wants and miſeries; beſides the moſt grievous ſenſe of the ſufferings of his Kingdoms and beſt Subjects, to be daily tortured with ſo many iterated, unreaſonable Propoſitions, and inſolent Demands, to be racked out of his undoubted Royal Rights, to make ſo many Conceſſions, and ſuch great Condeſcentions in his propenſneſſe unto peace, which notwithſtanding his Enemies never meant; to be tormented (if it were poſſible) unto *perjury, ſacriledge and Atheiſm*; and to have no other Conditions propounded for the Enjoyment of his Crowns and Kingdomes, then that which the Devil made unto our Saviour, *All theſe will I give thee, if thou wilt fall down and worſhip me*: To offer his Own (that which never was theirs) to deny God, which God gave him to acknowledge and worſhip him: Theſe muſt needs be ſorrows and ſufferings

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ferings as beyond expreſſion, ſo above our conception; moſt terrible teſts, and trials of all vertues; certainly no man had ever more, and more ſtrict examinations of Gods graces in him, all which he fully anſwered with a learned and invincible piety; for in all theſe who ever heard him murmure, repine, or *charge God fooliſhly*? who ever heard him accuſe, raile at, or threaten his moſt confirmed Foes? with *Job, his eyes ſtill poured out tears unto God*, whoſe juſtice in their greateſt iniuſtice he acknowledged, and although he vindicated his owne Innocency, (*having wherewith to juſtifie himſelfe before man*) from theirs; yet *not before* God, he cleared the equity of his judgement upon him, for *acting againſt his Conſcience in the Earl of* Straffords *death*. Job 6.20.

But it was the great and crying guilt of theſe Nations ſins (*Englands* principally) which made this righteous man *fall into the pits* of his Adverſaries, to ripen Gods judgement upon this Nation, by that great addition of guilt [*the ſhedding of His innocent bloud*] who had ſo many characters of Gods ſupreame power and ſpiritual graces upon him, as muſt needs make this Crime committed againſt God, and draw his ſpeedy and unavoidable vengeance upon them for it.

God uſually puniſheth one ſinne by ſuffering Sinners to fall into others, and thoſe cuſtomary ſinnes accompanied with ſenſleſneſſe and impenitency, which fils up *the meaſure of ſin* brim-full for judgement to take it off: ſo that this pious Prince fell in the very corruption of Chriſtianity, which is of far more maligne aſpect, and hath a more malicious influence of impiety upon the actions of men then Atheiſme it ſelf, for then men profeſſe *that they know God yet in their works they deny him*; uſing the name of God and Religion, as Conjurers in their Incantations to perpetrate thoſe things are moſt contrary unto God, and deſtructive unto Religion: for as the Devil never doth more hurt then when he appears *in the liveneſſe of an Angel of light*; ſo are men never ſo miſchievous, as when they drive on wicked deſignes under the *ſhew of Godlineſſe*.

Englands former ſins which cauſed this Gods juſt dereliction, and the abandoning them up unto greater, were their *exceeding luxury*, in *turning the grace of God* (temporal favours) *into wantonneſs*, the long continuance of their peace, the increaſe of their Trade,

riches, and plenty, begot in them a generall insolency and pride, so that when they waxed fat, like *Jesurun*, they kicked against God, in the Authority and regard due unto his principall Officers, the Prince, and the Priest: Hence the people of England (in their generality) became self-willed, heady, high-minded, and incorrigible, they *slandered the footsteps of Gods Anointed, smote him with the tongue, contended with Gods Priests*; and usurped that sacred Jurisdiction which God hath delegated unto them, as those Conspirators did (*Ye take too much upon you ye Sons of* Levi, *since all the people of the Lord are holy*) under pretence of the Ambition of the Clergy; and being like *Elihu's new bottles*, ready to burst, with the liquor of flatuous and superficiall knowledge instilled into them by the giddy preachments, and undigested, swelling, and tedious prayers of *their Lecturers*, who reduced all Religion into lip-worship, and canting Scriptures.) Hence came it to passe that contemning the old paths, the truth of the *reformation* in the *Protestant Religion*, they contended *unto bloud* to corrupt by *their phanatick Alterations*, the *pure Doctrine* and *Evangelicall discipline* established in *the Church of England*, to *effect* which with the more ease, *they* adventure upon *sacriledge*, to carry on that, they must pull down *Episcopacy*, (the *fence of the Church*) and here the *King*, as *a nursing Father* interposing, they render Him unable by encroaching upon His Prerogatives, quarrelling Him, seize upon His Strength, Armes, *fight against Him*, *Imprison*, and then *Murther Him*; with *last act of Rebellion*, though the greatest part of the first Engagers may be thought never to have intended, yet they may see the first violation of their Obedience due unto His Majesty punished, by a guilt (thus farre) of his Innocent bloud, that that power which they raised, spilt it: So dangerous is it to vary from a Christian Principle, or to do evil that good may come of it, God only having power to direct, limit and determine any evill action: so that look over the pedigree of Englands sinnes through the severall descents thereof, and you will find it thus, *peace* begot *wealth*, that *plenty*, that *pride*, that *vanity*, that *curiosity*, that *contention*, that *hate of the Clergy*, that *sacriledge*, that *the downfall of Bishops*, that *the contempt of the KING*, that *Warre*, that *Imprisonment*, and that the *Murther of the King*, a *Murther*, the most horrid Murther that ever the

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They have now indeed made King *Charles* a *Glorious King*, prov'd Him glorious in His Perſonall virtues, Glorious in His Divine Graces, but moſt glorious in the *Chriſtian conſtancy* of His glorious *ſufferings for Gods cauſe, the true Proteſtant Religion, and the Lawes and Liberties, of the three Kingdomes*, thus hath God extorted a *truth* from them; *for this ſpake they not of themſelves, but* (God forcing their teſtimony) *they propheſied.*

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great and wide Inlet of all misery is made by his Death, could our sorrowes answer them, like a Torrent, it would overflow all the banks of reason, and grow too big to be carried away by the channels of our senses: behold every spring of *Ieremiah* and *Iudahs* sorrow open, to send forth these flowing streames of affliction upon us, and all arise from the same head, *The breath of our Nostrils, the Anointed of the Lord was taken in their pits, of whom we said, Vnder his shadow we shall live among the Heathen.*

Those heavy indgements which the Prophet *Ieremiah* foresaw impending, and after came to passe by King *Iosiah's* death, are in a great part by King *Charles* His death, already come upon us. Gods house, his beautifull house *is laid waste, the Heathen have* Lam. 1.20. *entred into the Sanctuary, they have made a noise in the house of the Lord* & 2.7. *as in the day of a solemn Feast:* So that they who in the beginning pretended *God, Religion, the Church,* [*their Cause*] have dealt with us as the Faction among the Iewes, who called themselves *The Zealous in the Warre with* Titus, *did under pretence of* Joseph. Bell. Jud. L2. c.12. *defending Religion, and the Law, possesse themselves of the Temple, yet were themselves the first who put fire with their own hands into the holy places.*

How hath the avarice and carnall interests of the Teachers of these times corrupted the purity of our Religion, as *Iudahs*, so *Englands* onely *Prophets have seen vaine and fooliſh things for her,* Lam. 2.14. *and they have not discovered her iniquity, to turne away her cap-* 4.13. *tivity, but have seen for her false burthens and causes of banishment; they have shed the bloud of the just* (King Charls) *in the midst of her.* I 1.5. Englands *greatest Adversaries are chief, and her Enemies prosper;* a 5.8. *Servants doe beare rule over us, and there is none to deliver us out of their hand.*

They that did feed delicately are desolate in the streets, they that 4.5. *were brought up in scarlet embrace dunghils. Princes are hanged* A 5.12. *by their hands, and the faces of the Elders are not honoured. Warre, desolation,* and *famine,* with their sad effects, foretold in these Lamentations, appear in our Horison already, like *Elijahs* little Cloud, which will shortly overspread our whole English firmament; and all these calamities have and will fall upon us, because 5.16. *the Crowne is falne from our Head;* the Brittish *Iosiah*, King *Charles*, 1.9. is taken from us, and we have *no Comforter;* and how great and

just

juſt Cauſes of our ſorrows are all theſe Calamities: But let this ſorrow have the full advantage in its fall (to add motion unto all the turning wheels of our afflicting griefs) the fal from our great happineſſe in His Majeſties Government: Let *London*, let *England*, let *Scotland*, let *Ireland*, let every of them *Remember* (as *Ieruſalem* did) *in the daies of her afflictions and her miſeries, all the pleaſant things that ſhe had in the daies of old.* All the pleaſant things they had in the bleſſed daies of King *Charls* His bleſſed Reign, *the glory and truth of her Religion*, the juſt execution of her *Laws*, her *peace*, her *riches*, her *plenty*, her *liberty* at home, and her *protection and honour* abroad, *England* was *the perfection of beauty, and the joy of the whole earth. The Kings of the earth, and all the inhabitants of the world would not have believed that the Adverſary and Enemy ſhould have entred into the Gates of* (our) *Ieruſalem, London*; that Churches ſhould be turned into ſtables, Gods Houſes made Courts of Guards, and the Royal Palaces made Garriſons, the Tiths (the portion of Gods Miniſters) made the Souldiery Salary, that the Law ſhould be *turned into wormwood*, our Religion and Liberty meaſured out unto us by the Pikes length, the Deciſions of the Sword become the Principles of Faith, and that (which is the Cauſe of all this) mechanique Perſons, Tradeſ-men (who will certainly mar, never can mend ſo great concernments, they never before handled, or were acquainted with) the ſole Moderators of Publique affairs, and the chief Princes and Potentates of our Kingdom.

1. 7.

2. 15.

But now *the glory is departed from* (our) Iſrael, *the Ark of God is taken*, and how is *England become a Widow*? made a prey unto cruel people, and skilful to deſtroy, who daily force and proſtitute her unto their wicked purpoſes: For theſe things let *England* (and let every true hearted Engliſh-man) ſay, *I weep, mine eie, mine eie runneth down with water, becauſe the Comforter* (King CHARLS) *that ſhould relieve my ſoul, is far from me. The breath of our Noſtrils, the Anointed of the Lord, &c.* The *life* of our *Religion*, of our *Laws*, of our *Liberties*, is taken from us; the *Image* of Gods power in ſupreme Authority, Indempnity, & Inviolability, is taken from us, our *Phyſitian*, our *nurſing Father*, our *Comforter*, our *Protecter*, is taken from us, and for our ſins was *taken in their pits*; ſo that now we want the *wings* of his protection among

1. 1.

1. 16.

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among these *Heathen* among whom we live; we are now made very Slaves unto the worst of Heathen, a People without God, without Faith, without Law, without Rule, without Reason, without Humanity, without all these, and whose unruly *will* only, is unto them all these. These calamities are fallen upon us, because *The breath of our Nostrils, &c.* pious King *Charls*, is taken from us, like *Elias*, *in a fiery Chariot* (or as *Constantine the Great* after his death was impressed on a Coyn, pluck'd up by a divine hand) *into Heaven, that his eies might not see, nor his righteous soul be afflicted with all that evil which is come upon us, to consume us*; wo unto us, for we have sinned. These are but the contracted heads of those miseries, which we shall all reade over in the vast volumes of our approaching woes; and justly bespeaks such sorrows, as might transform us into *Niobes*, make our *heads rivers of sorrows, and our eies fountains for continuall tears.*

Vit. Const. l. 4. c. 73.

The Lord in mercy look upon us, and wipe away these tears from our eies, and their Causes, our sins, from our souls; and since *the bloud of the Martyrs is the seed of the Church*, in mercy unto his Church restore the seed of his Martyr King *Charls* the first, unto the Government of these Kingdoms, that Religion, Peace, and Libertie, may be restored unto us: I conclude these our (as the Prophet doth his) Lamentations, *Turn thou unto us, O Lord, and we shall be turned; renew our daies as of old, if thou hast not utterly rejected us*: Hear our praiers, O Lord, for thy Sons sake, unto whom with the Holy Ghost, be ascribed, &c.

Lam. 5. 21, 22

FINIS.